

SELECTED ARTICLES
ON
NATIONAL EDUCATION

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NATIONAL EDUCATION

I

ESSENTIALS

OF

NATIONAL EDUCATION



(Reprinted from *The Bombay Chronicle*)

WHILE nearly every part of the civilised world has been making great advances in educational matters, this country has remained unprogressive, and is still suffering under a system of education which was considered suitable sixty years ago, a system in which learning is not related to life, which in its overburdening of the mind distorts and stunts the very intellectual powers which it sets out to cultivate, which brings up the boys and young men in an unvarying atmosphere of dependency, which takes little account of health and no account of the development of will, and which is destitute of all the emotional inspiration which can be derived from patriotism and from religion. It is no wonder that educated India has been charged with apathy and inactivity by those who have had the good fortune to have been educated in institutions where these evils did not exist? The Englishman who is so lavish of his criticism of the educated Indian, who is so confident of his superior power to organise, to govern and even to rule—where has he learned his self-confidence and initiative, where has he acquired his energetic and active habits, if it were not in one of the great public schools of England? Before he blames the educated Indian for his want of enterprise, he should pause and remember that the fault, so far as it exists, lies very largely with his own countrymen, who have organised education in India along rigid

and almost purely intellectual lines, and have filled it so full of memory work and mental drudgery that it exhausts all those energies of the young which in the course of nature are most urgently required for their growth.

There is not space to enter here into even a brief account of boy-life in the great public schools of England and other countries of the West, but it may suffice to say that the aim in these is to educate the whole nature of the boy, the emotions, the will and the physical powers as much as the intellect, and that the education of the emotions, at least in the great public schools of England, is mainly carried on through the agency of a constant appeal to patriotism. In India, however, every youth is taught to think that he is a passive unit in an unchangeable system, and the motive that is put before him to induce him to study is the selfish one of success in examinations, so that in later life he may occupy a respectable and secure position. All the time he has put before him the thought of mental work, but the appeal that is made to him is based upon a narrow and selfish ambition. How different is all this from the spirit of the great public schools of England, where the motive of patriotism is the one thing in which all glory. There, while the boy is preparing himself for some responsible occupation in life, he is not all the time burdened and depressed with terrible and weakening fears of examinations and of failure. There are other things in his life, and he is living amid healthful activities calculated to convert him into an Englishman of the type described by an appreciative French educationist after a visit to some of the best public schools. He said that young Englishmen are "strong in thew and sinew, habituated to reality, in contact with material facts, always treated as men, trained to rely on themselves, and, regarding life as a combat, to face the difficulties of life with all the vigour of their superabundant youth."

Now that the necessity of national education in India has gained a firm hold upon the public imagination, and in many directions steps are being taken to found institutions on national lines, with every promise of success, it

would be well for us to run over in outline some of the ideals and reforms which must be kept to the front as the very essential points on which true success depends.

First, in the treatment of the intellect itself, the mind must be sharpened as a tool; it must not be regarded as a receptacle to be filled. No longer shall we want six or eight text books in English alone in the Matriculation class, all to be studied by the poor eye-sore and brain-weary boys within the passage of a single year. We shall want the boys to be trained in capacity for thought, in ability to deal with new problems that arise from time to time, and we may leave memory work not altogether to neglect, but at least to the place which it rightly occupies in human psychology as the automatic recorder of those items of knowledge which have been rightly placed within the mind in an ordered system of thought and classified information. As it is, the unhappy student simply cannot think, because all the time he is worrying to remember; so anxious is he not to let his disconnected facts escape his memory (like one who would run with his arms laden with oranges) that he has neither time nor energy to think about the subjects of his study, or to turn them over in his mind with enjoyment and satisfaction. His life is nearly all anxiety. We want versatile minds, with power of initiative and originality, and the courage to think in independent channels; but we shall never have them while we overburden the memory and treat the mind as a receptacle instead of as a tool.

But the mind is not the most important thing to educate; if it were, the human world would be in a far better condition to-day. No one has cause to complain of the intellectual power of mankind—but how terribly are we suffering because that intellect has been won over to the service of inhuman ambitions, because the education of the emotions has not been carried on simultaneously with that of the mind. Such a war as that which now devastates civilisation is but a reflection of the wide-spread error of educating the emotions of children for selfishness, while the mind of the children has been educated for power. At present the motives of the class room are far from good;

they urge each one to struggle for self, in order that he may have security, comfort and success. It is the policy each for himself and devil take the hindmost. What we want for the Indian youth is a constant appeal to noble sentiments of patriotism, a constant but imperceptible urging of him to do his best in order that kin and country may benefit by the energies that he has to put forth, that his community may be the better for his having lived. This cannot be done without an appeal to the past, and one of the chief lessons of the school should be that in which the student is led to rejoice over the deeds of the heroes of the land. For this it is necessary that the teacher himself should be full of the living fire of devotion to the motherland, for he must teach not only intellectually but also feelingly if he is to train the emotions as well as the mentality of his boys.

Then there is the development of character in the form of will, which has been greatly neglected in the orthodox system. Young men must learn by doing as well as by thinking. They must be trained not only to sit in offices when they grow up, and there to associate with books and papers, but to deal with things, with men, and with events. Whatever may be the treasures that we have stored up in the literature of the world, they can never be to us more than a guide to wisdom in our dealings with the world; and if our life is given over to books, and we have not the physical strength for full human endeavour, and have no aptness for active association with the outer world, the books can give us but husks of knowledge; in them there is for us no wisdom which can enrich us and promote our growth.

To cap this all-round education we need the encouragement of religious devotion. If India has stood for anything special among the nations of the world, it has been for a richness of religious thought, knowledge and feeling which no other part of the world can rival. Her devotion has sprung as from a natural fount, as though this land had been formed as the chosen channel of religious inspiration to the world. We find, for example, in America, where the ethical thought of the continent has been

moulded by Emerson, that much of its best has been inspired from India, for that great philosopher declared that while men might read any books they chose for the attainment of culture, they should not fail to include the Hindu books. The spontaneous religious nature of the Indian youth offers such a rich field for cultivation that its neglect is little short of a crime against humanity, when all the world is hungering for religious inspiration, and yearning for the fruits of the faculty of worship, which Emerson called the flowering and completion of human culture.

Let me close these brief suggestions with an appeal to *The Bhagavad Gita*. When Shri Krishna had catalogued all the treasures which man can lay in sacrifice at the feet of the Divine he came at last to the treasure of Jnanam. Better, said he, is the sacrifice of knowledge than the sacrifice of any outer wealth, for knowledge in the consummation of all actions. And in informing Arjuna how that was to be realised, he told him to learn it by reverence or devotion, by questioning or trying to understand, and by service—by three things, not by one. So, he said, would Arjuna come to be taught by the real knowers of wisdom. Knowledge is to be gained not by learning alone, but by learning wedded to devotion and service. Let this be recognised in every Indian school, and shortly we shall be back again on the high road of the ancient past, when men walked with gods, and human life was rich and grand.

II

UNFOLDMENT

(Reprinted from *New India*)

NOTWITHSTANDING repeated efforts made, from the time of Plato downwards, to adapt education to the unfoldment of the natural powers within the child, there still remains much that is destructive to mental

growth in the modes of teaching adopted in many schools. Attention has been drawn many times to the fact that there are three theories of education of the young, to one of which every teacher has either consciously or instinctively given his allegiance; (1) the theory of the builder, (2) the theory of the sculptor, and (3) the theory of the gardener. According to the theory of the builder, the mind of the child is merely an empty house that has to be furnished with information, or perhaps even a vacant site, in which the teacher has first to dig foundations and then to build in the various materials that he has gathered in the training school and from the text books. The method of the sculptor is to treat the child as a block of raw material to be chipped into shape, and it presupposes that the mind is prone to innate sin and error—excrescences which must be knocked off without hesitation or mercy. This policy looks upon every expression of individuality and independence as a possible source of evil, and executes itself by repressive measures within the schools. The third method—that of the gardener—treats the child as a living being, as a seed full of incalculable potencies, which must be allowed to grow and express themselves according to their own nature. The teacher as gardener strives to understand the nature of the child, and to exercise his true function of providing its mind with the nourishment and protection that it needs. Every gardener realises that he is dealing with a living thing, whose line of growth is directed from within; and, though he may now and then amuse himself by producing freaks and fancy forms, his true function is to bring the plant to greater perfection by allowing the powers that are within it their best opportunity for growth. There is wonderful power in a seed; first its self-directive activity—a tremendous force beyond our calculation or our understanding, hidden away in a simple speck of matter. No one has the power to compel the coconut to sprout and grow into a mango plant; but one can stunt the coconut palm or the mango tree in trying to force it to take other shape. So are the minds of children constantly being stunted by attempts to force them into

lines of growth not theirs by heredity or by the tendencies from their previous births. The second wonder of the seed is its strength. I have seen in southern India huge temple walls lifted up and overthrown by the efforts of a little seed lodged in a crack or joint, and provided with light, water, air, and but a little earth. No one can measure the power that is within the human seed after its kind, but all may be sure that, given the light, air, water and earth required for its life and growth, and given protection against the coarser weeds that might choke its growth, every child mind that stands before us in the schools has in the course of nature possibilities of unfolding itself into the stature of a godly man.

When the teacher finds himself called upon to give mental nourishment to the child, he must adapt himself entirely to its needs. To give a child words instead of objects of sense, and to try to clarify for him those words with definitions composed of other words which have little relation to the sensuous world brought within his memory and imagination, is to present him with but symbols, and to take sure steps to reduce his thinking life to a mere shadow-world. This evil lies at the root of much of the mental overstrain in the schools of the present day, and it is time indeed for the curriculum to be largely replaced by studies related to life. The training of the mind as a tool is needed in Indian schools, not only for the welfare of the individual, who requires every part of his mind to be brought into functional activity, but also for the sake of the country, which needs men with clear and decisive ideas, with initiative and adaptability of mind, to deal with all the questions of industrial, commercial, social, political, civic and artistic life that are now coming to the fore. India suffers because the mental aristocracy of the nation is being drafted off into a lifeless system of higher education, which is little more than a shadow dance.

The training of the mind as a tool requires the adaptation of subjects of study to the world of the student, the co-operation of whose will can be secured only by subjects of living interest. To induce him to study through ulterior and selfish motives is not to gain the co-opera

tion of his will; it is but to subdue his will, and enslave it to personal desire, which cannot lead to healthy mental growth. As Aristotle said, the mind grows like the body, by taking in nourishment, not by being stretched on the rack. It develops like the flower, which bides its time to bud and to blossom, and expresses its perfection when nature wills, not when the date of the flower-show has been fixed by the magnates of the local horticultural society. Imagine a gardener who would pull open the buds of his roses with anxious hands because the flower-show is approaching. That would be to imagine an idiot. Yet that is precisely what is being done in connection with an examination system at the end of an over-crowded course. For several months before the date of the examination students are urged on with threats of failure to compel their memories to store for the time being a huge stock of verbal knowledge; the beautiful flower of the opening mind is torn out of recognition, and its orderly unfoldment is at an end. If we, who are teachers and managers of schools, bring constant pressure to bear upon the curriculum so as to bend each subject into a new path and bring it into relation with life, we shall have earned the thanks of our students and of the nation.

Especially in India at the present time do we need the policy of the gardener, for young people of to-day are responding even more than their elders to the spirit of the new age, that is breathing its message of liberty and progress into the minds of all. Even more, the children of to-day must be largely the vehicle of the new inspiration, for have they not been sent here to be the karmic agents of the change that all feel to be at hand? If so, it is to be expected that among them there will be many filled with the religious spirit, agents of revival, and many of active temperament, fired with love of country, who desire above all to know about the motherland, what she needs, and what service they can perform. To continue to force all these into the one mould that satisfied European ideals of sixty years ago is to court disaster—much pain for the young men of India, and utter ruin for an educational system that so far “has stood the test of time!”

III

IMMEDIATE NEEDS

(Reprinted from *The Tribune*)

No time could be more favourable than the present for us to define in unmistakable terms exactly what we want in education, in other words, what we shall determine to be the social characteristics of the next generation of educated men in India. The country is highly conscious of the necessity for national education, which shall be related to national life both in the substance of its teaching and in the way in which it works upon the character of the young. Boys and young men cannot pass from ten to fourteen years at school and college without acquiring therein not only habits of thought, but also habits of feeling which subtly dominate their decisions and actions throughout the rest of their lives. If school and college life are to be nothing more than periods during which the mind is exercised to carry a great baggage of conventional information, during which it is called upon to work only under the stimulus of the selfish aim of finding a comfortable and secure position in life, we cannot expect much from the students in their manhood, except a timidity that calls itself caution and a selfishness that calls itself respectability. Can it be said at the present time that originality, initiative and independence of mind, love of truth for its own sake, and the power of reflecting and forming correct judgments are fostered in the schools? On the contrary, I fear that they are not only neglected; they are actually suppressed. And when it comes to the training of the emotions, an essential part of education, must we stand quietly by and witness the progress of every other part of the civilised world, and still be content that India shall continue to pursue the effete ideals of sixty years ago? Let us look beneath the surface of the schools of the present day, and behind the beautiful buildings, the often expensive equipment, and the text books, we shall see a

desolate picture which must bring bitter feeling to every Indian heart. The cause of our evil condition is to be sought in the fact that the system is intended primarily to produce officials and members of the more or less officialised professions, with the result that the whole system has become practically a competition ground for this purpose, and the burden of book-knowledge is ever on the increase. What is worse, the boys are brought up in such an atmosphere of passivity and dependence that it never occurs to them that there are walks in life to be trodden and prizes to be won in fields where originality, independence, initiative, courage, comradeship and endurance are the qualities that win the day. Ask any hundred young men in school or college for what life they are preparing, and three-fourths of them will answer that they hope to obtain official posts. And so great is the effort to gain these posts, and so little is the learning in the schools related to modern Indian life, that, when the course is over, the ninety per cent waste product are not provided with knowledge which fits them for the varied occupations and activities that the country needs, and they have been exhausted of all those youthful energies which ought to have been the mainspring of an all-round growth, and the source of an abundant inspiration when they set themselves to face the battle of life.

Is it not sufficient that we shall merely denounce the present system of education and rebuke those who have been responsible for its rigidity and its almost mediaeval limitations. We must ourselves take definite steps, having decided what we want. Let us therefore review those things that we need and that we mean to have, and see how we can obtain them, both by modifying the existing institutions and by starting other purely national schools in which those who do not aim at official favour can enjoy all the privileges and advantages won in the progress of education during the present century.

First of all, with regard to the mind itself, knowledge must be related to life in each of its various departments.

Man requires the culture of his mind for the purpose of doing his work and gaining his livelihood in the world, and beyond that for his higher enjoyment. So learning must be divided into two branches—that which deals with all useful knowledge in fields of industry, manufacture, commerce and practical life, and that which provides a course in the artistic accomplishments and social necessities of a great people. The brute is able to work and eat and sleep ; but man is more privileged than this, for when he has attended to the needs of the body his truly human life may be expressed in the enjoyment of the delights of the higher mind. To this end we must open up to the young, by suitable social activities and suitable training in the schools, all that vast field of art, poetry, music, drawing, sculpture, and the rest, which will introduce them to fields of joy and progress in which they may roam with advantage in leisure hours. And in all this learning the mind must not be treated as a receptacle, to be filled to overflowing with conventional information ; it must be regarded as a most wonderful tool, which can be sharpened into a flexible and adaptable instrument, ever ready to serve its owner in all the varied circumstances of human life.

For the development of character we need in addition to these two branches of learning a proper education of the emotions, the physical powers and the religious nature. Humanity has complex necessities, and we neglect any one of them at our peril. The present system of giving the bulk of the student's energy and time to the recording of knowledge in the memory must go ; and the energy and time must be spent on an equal development of each of the essential parts of his being. In the emotional field we must remove that constant fear of the future which is put before the young at present as the chief incentive to work, and which brings them up with habitual motives of selfishness and timidity ; and in its place we must provide, what the great public schools of England and France provide for their boys, an abounding sense of patriotism, a joy in the noble deeds of their race, a pride in their nationality, and in the thought that life may be lived in such a manner as to benefit the community and

bring back some of that joy and dignity which characterised the Aryan in classical times. On the intellectual side this patriotism translates itself as the study of history for the purpose of understanding humanity, and applying its lessons in the nation to which we belong; and in the study of civics, which is now considered necessary in every country which has made progress in liberal and free institutions. If any one is to rebuke the Indian people as having insufficient knowledge of civic institutions, it should not be those who have been responsible for keeping out of the schools those lessons in civics which other nations have found to be a prime necessity for social growth.

The physical powers must receive more attention than they do, through games, which have their moral value also, teaching initiative, prompt decision, courage, comradeship and endurance in a manner which class room studies can never approach, and forming an essential part of that training which can turn out young men with these qualities, and at the same time with strong healthy bodies, abounding with the vigour of youth and prepared to ripen into sturdy and stalwart manhood. Of religious self-knowledge and devotion, who will not be prepared to admit that they are the source of all right purpose of life, that they inspire us to give allegiance to our best selves in times of difficulty as well as of triumph, in work and in leisure, and that they are the means by which our human life will be glorified into the divine? How little right have we then to keep from the young the treasures of religious knowledge that the ages have accumulated for our inspiration and guidance, and stifle young and ardent emotions by constantly dragging the mind back to the desert of dust-laden knowledge through which we lead them in endless journeyings at the present time?

Let us see that our national education is an education for life, formed to produce living men, full of bodily vigour and all those qualities of emotion and character which make for the enjoyment of what is highest in life, and for individual and communal progress to the highest end.

IV

EDUCATION FOR LIFE

(Reprinted from *The Bombay Chronicle*)

WHILE we are discussing what systems we should apply in reforming education in India, we may remind ourselves at the outset of a humorous but significant saying that we are not likely to succeed in what we do not attempt. It is above all things necessary, while we are proceeding in the work of reconstruction, that we shall make up our minds and know exactly what we want. India has its own special needs, related to its present conditions, and education here must be adapted to those needs. I have thought out, in my own mind, after studying over many educational systems and after spending half-a-dozen years in practical educational work in a wide field in this country, some fundamental principles, and some methods of working, which I am anxious to place before Indian patriots who are working in the educational field, for their earnest consideration.

We may divide education roughly into three branches, which have to do with knowledge, feelings and character respectively. Each of these aspects of the soul of man requires its own training, and at the same time the education of the individual must be adapted with such wisdom that in fulfilling his requirements it must also provide what is necessary for the community and the nation in which he lives.

In the course of education directed mainly for imparting knowledge there are three essential sub-divisions :

- (1) education for a calling;
- (2) education for citizenship;
- (3) education for the right use of leisure time.

The schools at present pay little or no attention to these three requirements. They were established mainly for the production of officials and of men trained for the more or less officialized professions, and they have been and are simply competition grounds for this end. The majority of boys grow up in the system with a full consciousness that the world does not want them, and with the one idea that at least their lives will not be full of intolerable uncertainty if they succeed in winning one of those posts which are the prizes in the great cramming competition in which practically all the best young brains in the country are pitted against one another. What a distressing spectacle confronts us to-day in every part of this ancient land—on one side a vast concourse of people whose education has not fitted them for life, and on the other those who have established the system and are responsible for this national disaster looking on with undisguised contempt, and taking every opportunity to trumpet throughout the world their opinion that the Indian people are inefficient in the business of life, unprepared for really responsible civic positions, and absolutely destitute of the most rudimentary ideas of arts and graces in daily life and home surroundings. If it be in any measure true, where may they be expected to learn these things, when the whole manhood of the nation is being exhausted in youth by a system of cramming knowledge unrelated to life which leaves absolutely no energy for other occupations and thoughts?

Each child coming back into the world has a right to demand from us, in the name of the past and all the wealth that it has transmitted to us, a vocational education, through which it will be able to stand upright and independent in life, by virtue of the essentially productive value of its knowledge and its work. In the department of Civics, there is no need to burden the boy's mind with a vast quantity of potted administrative rules; but by means of illustrative examples in his own experience and surroundings he can be taught something of the work accomplished by his nation, through both private and public agencies. He can be taught some-

thing about state, political, municipal and village organisations, the work that they do and why they have to do it; something about civilization, and the part played by transport and traffic, inventions, money, science, religion, education, art, sanitation, the beauty of nature, self-control and self-culture in the organisation of human life for peace and prosperity. Thirdly, since he is something more than a merely rationalised animal, destined only to work, eat and sleep, we have to open up to the student the possibilities of truly human enjoyment, and the right occupation of leisure time through poetry and literature, drawing, painting and sculpture, and music and the crafts. Without these, and without an education for the care of others, man sinks back in hours of leisure to the condition of the brute.

In education with reference especially to feeling we require at least the following:

- (1) education in religious self-knowledge and devotion;
- (2) education in patriotism.

These two are to be communicated between teacher and taught mainly by the emotions and motives exhibited in life. On these two grounds there will be a constant appeal to right emotions, and the boy will be inspired to work with a feeling of allegiance to his own spiritual self, to the religious founder or devata to whom his affections and early religious feeling bind him, and to the nation of his birth. The usual appeal to fear of the future and to selfish emotions as spurs to study will disappear before the effects of a religious school atmosphere, in which there is also that constant patriotic enthusiasm and that wholesome ambition for the progress of the nation which is characteristic of the great public schools of England, and has won for them the admiration of educationists the world over. For these purposes it is evident that members of the teaching staff will have to be selected for religion and patriotism, not only for their academical qualifica-

tions; for a teacher who cannot feel that the joyous spirit of classical times must return to India before long, in conditions of modern life, is not likely to communicate that emotional inspiration which is to be the motive force for the regeneration of this land.

Education for character will require:

- (1) education by games and sports;
- (2) education through productive work;
- (3) education through social activities.

Games are needed for both their physical and moral effects. For the development of physical fitness, initiative, courage, co-operation, comradeship, perseverance and endurance they stand in the first rank. But to them must added productive work for the development of will and purposefulness, and that inner motive force which the man of science, the artist or the inventor experiences as a never-failing source of youthfulness and strength. Along with this development of will and character must go the softening influence of the social amenities, calculated to prevent the rise of self-assertion, and that true modesty which makes the individual realise the sanctity of every man's feeling and liberty, and his own position as a modest unit, not marked out for special interest and attention, in the great and worshipful brotherhood of humanity, among whom he will find his highest goal in a life of strong and true comradeship.

The divisions of this subject that I have suggested above are not arranged with a view to logical theory, but I think that they will prove a serviceable guide to the teacher who wishes to keep always before his mind the means of carrying out the demand of true education, ancient and modern, that the whole nature of the young shall be cultivated, and that every opportunity shall be given for the development of spiritual, intellectual, emotional and physical powers, rendering the student's life serviceable to his own best self in the eyes of God, and to his fellow men in the outer world.

V

“INDIAN AM I”

(Reprinted from *New India*)

A famous French writer on educational matters, M. Demolins, has a phrase which is worth remembering, to the effect that an education that trains officials can train very little else, and is especially ill-adapted to form men. France, twenty years ago, was suffering, much as India is suffering now, under a general system of education which was adapted to the purpose of producing officials, instead of citizens capable of versatility and activity in every variety of circumstances. One of the worst features of such a system is that it produces an atmosphere of dependence, instilling into the mind of the pupil at every stage the idea that he is part of an established system to which it is his duty to adapt himself exactly; and he is led to feel, though with some degree of uncertainty, that the system will provide a place in life for him when he has finished with success the prescribed course of studies. A gentleman now sends his son to college, and when the young man has completed his course and passed his examinations in subjects about which he does not intend to think for the rest of his life, he brings him to some leading man, and says, “Here is my son. He is a well-behaved young man, and has passed his examinations. Please find him a position, so that he may be settled for life;” while the young man, on his part, has never been taught to think that he might possibly look out for some opening for himself. From the very beginning he has been brought up in an atmosphere of dependency and passivity. Against the effects of this system we must now fight, just as M. Demolins and others fought in France in the last generation. That distinguished Frenchman did not content himself merely with writing on the subject, but at once broke away from the existing system and started a school in an old chateau standing in fine grounds

in a country place, about sixty miles from Paris, and for this school his famous book *L'Education Nouvelle*, served as prospectus. On another occasion I will write about this school, and try to show how, by its open-air life and varied activities, it has succeeded in producing fine Frenchmen, well developed in will and physical capacity, as well as in mental power.

Another great Frenchman, M. Duhamel, equally dissatisfied with the old system, set up a magnificent school in an old chateau in a well wooded park in Normandy, on principles of health and liberty. Like his compatriot, he began his reform by writing a book which has become famous, called *Comment elever nos Fils* (How to bring up our Sons), and defining in that the methods by which he would train up those very much wanted units of society, men of will and sound physique as well as of well educated minds. A high sense of nationality is the essential of success. Round this the other virtues must gather, but no one can question in these days the value of the inculcation, as a constant motive, of the desire for the welfare of the nation. M. Duhamel defines his policy thus.

“Our reform is essentially French. It is not a question of changing the national temperament of our children, nor, in a word, to make Englishmen of them, but to develop in them the national qualities of their race, which are real, and only require an appropriate culture to spring into life. ‘*Francais je suis*’ is the motto we have chosen.”

How much there is in those three small words, FRENCH AM I. There is in them the means of inspiring a nation, and when M. Duhamel introduced them as the motto of his school and college, he struck a note of enormous psychological value. So also in India in our colleges and schools for national education, let each young man be taught to take as his motto the three words

INDIAN AM I.

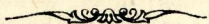
Let this be the school or college call, with which the students will greet each other across the grounds when they meet in the morning and when they part in the evening. Let it be their hearty ‘Good-morning’, sung out from the chest with joy and pride. Let it be their sustaining thought in their difficulties, as well as in their triumphs. Let it be their watchword and their war-cry; and let it resound from school to school throughout the length and breadth of this pround and ancient land. Let this be sign of all manliness, frankness, good-comradeship, and the honour of the school.

Within the school itself every means must be taken to keep before the students’ minds the glories of their race. Lessons in History ought to afford a special means to this end, as is the case in England. When History is taught to the young, the teacher should allow his emotions, as well as his thoughts, to take part in the lesson, should allow himself to be affected by the incidents, should teach his subject feelingly, not only intelligently. This is often done in England. Speaking for myself, I can remember to this day the first History lesson that I ever had, over 25 years ago. The teacher put before us in thrilling terms the stories of Cassivelaunus and Caractacus, telling with what courage and resourcefulness they defended their country against the Romans, and how when the great king was defeated and carried in bonds to Rome and there marched through the throng in triumphal processiou, he held up his head proudly and fearlessly, remembering that he was a Briton, so that he made a profound impression upon the mind of the Emperor Clodius by his dauntless bearing and language, compelling respect for himself and for his country. From the morning of that lesson I can consciously date my own sense of patriotism as an Englishman and a citizen of the British Empire. This is the sort of thing that has to be done for Indian boys, and the teacher who does not do it fails in his duty to the Motherland. The teaching of patriotism is the chief glory of the great public schools of England, wherein the best youth of the land are taught that as Englishmen they have something noble to contribute to humanity and to the world.

Let it not be thought that differences of the past will be revived by such a study of History. The Englishmen has learned to admire greatness wherever it is shown. Every English boy reads with delight the stories of Robin Hood, of William Wallace and Robert Bruce, and of Owen Glendower, and rejoices in their noble virtues as much as in those of other heroes of England or indeed of any part of the world, and he comes to realise that the essence of all that is best in these great heroes is being carried on into the future of the race, while all that was of doubtful value is perishing by the roadside as the nation marches on. So also must it be with the famous men of India, the Mahratta Chiefs, the Rajput kings, the Muhammadan princes. Not less enthusiasm need prevail in learning about heroes of the religious life, for there also is a type of excellence which has its inspiration for many an Indian youth.

The whole history of patriotism is a history of men of will, of energy, of activity, of resourcefulness, of faith in principles of freedom, truth and justice, of protection for the weak and responsibility for the strong. It is a history that calls out all that is best in human nature for the development of unselfish, virile men. As such it is one of the greatest educative agencies that we have in our hands. All great things are communicated through emotion, not through intellectual study alone. Intellectual study makes men only fit to sit in offices and look over books and papers, but the day has come in India, as it has come in other parts of the world, when it is recognised that the school must educate the child to associate with men and with things, not only with books and papers. The child's mind must be sharpened as a tool; and this is to be done, not with filling it with information that is for the most part useless to it, but by taking every means to encourage the expression of will, and the advancement of high emotions of religion and patriotism. The teacher himself must be a man of strong emotions, well controlled, otherwise he cannot draw out the right emotions from his pupils. The teacher who is a bookworm is out of his rightful place in life, and truly

we may apply to him the saying: "Better one's own dharma though imperfectly done, than the dharma of another though well performed; for the dharma of another is full of danger." He may think that he performs well the task of teacher; it may be that he is something of an instructor, but an educator—no! Unless he can proudly say, "INDIAN AM I," and let his boys hear him say it, it is better that he do not presume to the role of an educator of young India.



VI

THE PATRIOTIC PERIOD

(Reprinted from *The Hindu*.)

In my last article in *The Hindu* I voiced the present demand of Young India by the expression: "Give us a fuller life." Every student reading those words will have felt that they expressed his need. The next step is to define in what that fuller life consists, by reciting the qualities that the young hunger to feel within themselves, and by considering those subjects of their attention in which their fuller life will be best expressed and felt. A full life for man, as distinct from that of the merely rationalised animal, is one that includes some enjoyment of art, knowledge, invention and discovery, both internal and external, and above all some enjoyment of that sense of living for others, rejoicing in their happiness, sorrowing with their afflictions, that sense of comradeship with man, that appears in the nation as patriotism, an abounding love for one's nation and country, which provides inspiration for a purpose in life, in the pursuit of knowledge, in the exercise of the emotions, and in the development of all one's physical powers. The nation with this sense developed is bound to be great in character and resourcefulness, for it will be very much alive.

No nation has been more active than the British in the pursuit of this ideal, and the living fire of patriotism that is in the hearts of the people is first fanned into flame in the schools and colleges of the land.

In one of the high schools with which I am connected we have been carrying on for some time what I call the Patriotic Period. This occupies about forty minutes once a week, preferably the last period of a day. Then all the students of the upper forms (fourth, fifth and sixth), are gathered together in the school hall, to hear of the life and deeds or works of one of India's famous sons. On one occasion it may be, let us say, Mr. G. K. Gokhale who is selected as the subject of admiration and study, on the next it may be Arjuna, on the third, perhaps, Sir Rabindranath Tagore or Mrs. Sarojini Naidu, on the fourth Sir Subrahmanya Aiyar or Mr. Dadabhai Naoroji, on the fifth Lord Gauranga, on the sixth Sivaji, on the seventh Mrs. Annie Besant (does she not deserve to be included in the famous sons of India?), on the eighth Jagadish Chandra Bose, on the ninth the Lord Shri Krishna Himself, on the tenth Akbar, on the eleventh Kabir—what limit is there to the list of great men and women who have lived a life of patriotism in this ancient land?

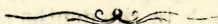
In the period of the patriotic address we honour these worthy ones with Indian conditions. The school hall should always be Indian in aspect, with Indian pictures on the walls, Indian busts on brackets or pedestals, Indian mottoes and Indian furniture; but especially on the occasion of the patriotic address should it be Indian, and every student, whatever the shade of his sect or caste, should feel himself a son of India, inheriting something of the glory of the great men whom he admires, and fully realising that as an Indian he has something of definite value to contribute to his nation and to the world. In the hall no chairs, tables or benches are necessary for this occasion. The teacher who delivers the address should have his chauki on which he sits, and beside him if possible there should be an easel bearing a

garlanded portrait of the son of India about whom he speaks, while all the students should be gathered before him, sitting cross legged upon a carpet in the centre of the hall. A few chairs or benches may perhaps be placed round the side and end walls for the accommodation of the fathers and mothers of the pupils, if they care to attend.

These addresses are a scene of joy impossible to describe, and the teacher who out of his love has spent his leisure time in preparing his subject is rewarded beyond measure by the delight that his work gives to the hundreds of students before him, and the realisation that comes to him of the living, throbbing life of India's sons. He comes in touch once again with that force of character stirring within them, which, expressed in outward life, made India a centre of splendid culture and civilization when Europe was sunk in the depths of barbarism. The boys who throng our high schools and colleges have an ancestry which, were it traced back a thousand or five thousand years, would be found to contain elements of dignity and culture before which all must bow with reverence and respect. That past greatness has not died out of the stock ; it is only slumbering within them, waiting the moment for self-expression, which is at hand. Let us liken them to a slumbering volcano, not as a type of destruction, but of power and fertility. Some day the long-closed pipe of the volcano will open again, and out will well the rich stream of fertilising lava, to cover up and bury for ever the dull ignominy of present day life, and form the soil of a splendid, powerful, and joyous civilisation, in which love of country and of mankind will be joined with practical knowledge into a wisdom that alone can make for permanent happiness and success. Young India is feeling this ; hence its demand: "Give us a fuller life."

There is nothing to prevent every high school Head Master from introducing the Patriotic Period into his school. Truly it is outside the course prescribed by many gentlemen who display an unaccountable preference for

such matters as the wives of Henry VIII; but I have yet to meet the Inspector who objects to activities of this kind, which instantly convert the schools into centres of life which every Englishman true to his own training and the ideals of his country unhesitatingly admires and delights to see. So I urge my comrades in the work—head masters and teachers, principals and professors, and managers—to begin the patriotic period in their schools, in the high school through English or vernacular, in the lower school in a simpler form in vernacular alone. So doing, they will be spreading joy and developing all manly qualities in the boys, and playing no insignificant part in the preparation for India's greatness, for which their students will bless them in their age and will honour them when they are gone from their midst.



VII

A LESSON FROM FRANCE

(Reprinted from *New India*)

UP TO the close of the last century there existed in France a system of education not unlike that in India to-day. The school was essentially the nursery of officialdom; every parent desired to obtain for his son a place under government; and, so far as the general run of schools was concerned, boys received no training worthy of mention for all the varied occupations of life. This is the case in India now. The schools have become but nurseries for officials and for a few of the liberal professions which themselves have been very much officialised. If one asks a hundred young men in school or college for what professions they are preparing, the majority will answer that they are trying to obtain official posts. The schools have been adapted to this

purpose, and the people have adapted themselves to the schools. A system of education intended primarily to produce officials does not breed men. Within it the boys and young men are brought up in a passive atmosphere. They look to it to train them and at last lead them on into comfortable stalls where they may feed and sleep in security for the remainder of their lives. The learning that is given is not related to life; the system has not been made to satisfy the requirements of the country, nor to fulfil the educational needs of the boy unfolding into the man. Its waste products are therefore an ever-present spectacle of distress on account both of their number and of their condition. The majority of young men who do not succeed in the examinations, or, having succeeded, fail to obtain the prizes that they had in view, are turned out upon life unprepared, either morally or mentally, to find a place in it for themselves. The schools in which they have studied have been little more than competition grounds for official service, and in consequence the pressure of mental work within them has grown ever more unbearable. There has been an ever-present strain on teacher and pupil alike, a restless hurry and a feverish anxiety, such a mass of text books to be crammed and memorised that there has been no time to think, and such an ever present fear of failure that there has been no opportunity for the development of those qualities of character which would afterwards make for success in life. The student, after many years of constant effort, is thrown out upon the world, lacking in initiative and individuality, often weak in body and health, out of contact with reality and with men and things, not trained to rely upon himself, and exhausted, by his excessive labours in an unfruitful field, of all those young energies which ought to have been used for his growth physically, emotionally, mentally and morally, which ought now to have carried him forward into life with all the vigour of youth. Such is the dismal picture of the present that we see when we honestly look our Indian education is the face, and see beneath the superficial trappings of buildings, text-books and degrees.

France was treading a similar road to that stagnation which endangers the very life of a nation, when a number of critics arose, who were not critics merely, but vigorous men bent upon the welfare of their country. They did not hesitate to express their indignation at the treatment of the young and the imperilment of the nation; but they became also the prophets of the new system and the founders of the new type of schools which now flourish in France. Foremost among these leaders was Pere Didon, from whose book, *L'Education Presente*, the following extracts are taken:—

In the midst of the difficulties and dangers in which the present generation is living is it not one of our most imperative duties to go to the young, to live with them, to instruct them, to make them moral beings, to prepare them for their future place in the world, to inspire them with the new spirit?

Is French education in touch with the social, economic, political, democratic, scientific, intellectual or religious world of to-day? No.

Does it aim at forming beings who are physically strong? No.

At forming determined and courageous characters, who are their own masters, and have no fear of compromising themselves? No.

At forming intelligent and cultivated characters? Perhaps.

At forming pliant and supple characters, consciencies that are weak and complacent? I fear so. Well balanced minds which see rightly and clearly? No.

Souls whose dauntless and well-reasoned faith is beyond the reach of an unbelief that masquerades as the loftiest wisdom? No.

Citizens whose valiant patriotism the soul of the country will find ever ready to respond to her cry for assistance? No.

Men of action, who know how to make up their minds by themselves, how to decide for themselves, how to take action themselves, to count on themselves, convinced that after God the victory in every conflict falls to the most enduring, to the most persistent, that is to say to the most worthy? No.

The new spirit of the times enjoins work up to and including the severest toil, demands a will capable of being its own master, full of enterprise, trained for the conflict, strong even to the limits of endurance. It requires an upright and well-balanced intelligence, a well-trained body, an incorruptible conscience, a dauntless character; a heart passionately attached to justice, a nature enamoured of all that is ideally beautiful, a patriotism that hungers after the greatness, the expansion, the glory and prosperity of the country.

What is wanted is a less restricted and passive regime, allowing room for the spontaneous action of character and temperament, multiplying the occasions for initiative, and giving free play to the responsibilities of each individual; a manly regime which not only demands a passive obedience under outward discipline, but a freedom of action and unconstrained confidence in chiefs whose highest aim is to make themselves beloved; a regime adapted to the preparation for life, and to the proper use of liberty.

Let us see to it, then, that in our new schools, and in the modifications of the existing schools, we shall cultivate the whole nature of the boy, and give attention to the training of his emotions, his will, his physical powers, his religious nature, as much as to his intellect. It is not proposed that we shall neglect the mind, but that we shall sharpen it as a tool, not fill it as a receptacle, and fill it to overflowing as is done at present. Experience has proved to us, that if boys are given but a moderate amount of mental work during the day, if several hours are set aside for the enjoyment of games, and above all if teachers conspire to make students enjoy

the present, and to remove all burdens of anxiety and fear—the brain will be fresher, clearer and brighter. But the greatest blessing of this method is that it works upon character. Character is developed in such a school in all its various departments: (1) in the class-room and study, (2) in the playing field and gymnastic grounds, (3) by hobbies, occupations, and practical work, (4) by social activities and school societies, and (5) by the emotional atmosphere of the school.

Character in the class room is developed by quality, not by quantity of work. If the student has studied thoroughly one portion of a subject, as for example one period in the History of India, he will learn in that the main principles that are to be found by covering a much wider field, and it will probably be sufficient if he merely reads other periods. But beyond the knowledge of what he has learned there is the far greater gain resulting from the use of the depths of his powers and his will to complete a definite task. There will be for him a sense of 'something accomplished, something done' which is totally lacking in most schools. There is in good work an expression of faithfulness to our spiritual nature, which brings its own reward of abiding satisfaction, no matter how simple and homely the thing that has been done. When the student has gained this satisfaction by effective study of single period or even of one great personage in history, he will afterwards have an interest, or even a strong desire, to know what further delights are to be found in other parts of the subject, and when opportunity favours or circumstances require it he will be ready to pass on to further studies on his own initiative. On the other hand, the system of cramming is destructive to character, as witness the fact that those who have passed through it have lost direct interest in knowledge, which under proper conditions would have increased. For the development of character in the class room and the study there must also be a careful selection of subjects. Indian literature and history, appealing to the emotions of patriotism especially, and taught feelingly, not only intellectually, are tremendous powers for the education of character.

The English above all other people have appreciated the value of games as the school for life. Some nations think that we have gone too far in this, but the present war proves the reverse, and shows of what value our school games have been in teaching courage, endurance, comradeship, co-operation and loyalty. It is doubtful whether the whole baggage of knowledge accumulated in the class rooms has any approach to the value of that which has been gained in the school athletic society. Let the social condition of India witness whether we do not need more of the qualities that come from games, especially those of comradeship and the great social virtue of standing together. How great is the gain in character to the boy in the football match who passes the ball to another who happens to be more favourably placed for shooting the goal, and who rejoices in the achievement as though he himself had kicked the goal; who, though fagged out or perhaps even a little hurt, nevertheless continues like a good comrade to bear his part in the game. Yet there are fathers who do not realise the value of games, and on the approach of a holiday address their sons somewhat thus: "Reflect, my boy, that you have only two or three years left in which to get through your examination. Take my advice, and spend your holiday in conning yesterday's lessons. Defer till later this childish play. You will have time for that after you have obtained a Government berth."

The new education requires a great development of capacity by practical and manual work, not only for the stimulation of trades, industries and manufactures but also for the culture of the people. The culture of an individual can never be complete without some capacity for productive work, for nature has endowed us to this end, and given us work as our chief joy and inspiration. A great German educationist expressed this when he said: "Only he has been properly taught, and prepared for all the duties which later life will impose on him, who has learned few things, but learned them with care, thoroughness, thoughtful observation and firm self-control; and who has experienced the joy and satisfac-

tion of successful labour." Productive work has this great educational value, that it induces an inner motive force which may almost be taken as an index to a man to show whether he is on the true path of culture. It is free from the burden of satiety which passive occupations inevitably bring. To be able to admire good work, to enjoy good music and art, to read great literature, to look on with appreciation at manly sports, are signs of a developing mind, but presently this passive enjoyment will lead to barren satiety. The true scientist, the literary man, the musician, the craftsman—all become the vehicle of an inspiration which leads them on and on in creative work, into all its purposes, duties, efforts and enjoyments, of which they never tire. This honest capacity and enjoyment of work is one of the things that mark man off from the animal. It prepares the mind for the nobler forms of enjoyment embodied in arts and crafts, and for the right use of leisure time.

If the students are to be prepared for life, to go out into the world ready to mix with men without awkwardness, which is one of the achievements of a good education, much attention must be paid to social activities and school societies of all kinds. The evenings may be devoted to artistic occupation and social recreation. There should be readings in the lives of great men, recitations and acting, music and singing, lantern shows, debates and parliaments, lectures and religious gatherings, and in the course of these a free association of teachers and pupils. Add to this some degree of self-government in the school itself, some form of monitorial system which will train the growing boy to habits of responsibility and dignity, and in the school there will be the elements required for social culture and education.

Finally, there is the whole question of the emotional atmosphere of the school. This sends the young man out into the world with a definite stamp upon him, a definite set of moral habits and motives. Think what happens when during a long term of years the boy and young man is constantly hearing speeches such as this:

“You must work hard ; stick to your task. If you do not, you will fail, and then there will be no place for you in the world, and you will be despised by your own people. You will be unable to make a comfortable living. You will not be respected by anybody.” With the constant thought in his mind that he has to work for himself, he is developing a habit of selfishness, a habit of subordinating spiritual ideas and communal benefits to the needs of his physical body and of his own small family, a habit of acting upon motives of timidity and fear, instead of upon those of courage, of trust in the triumph of right and in the law of universal justice. Proper religious teaching, which will give him self-knowledge, confidence in God and the Law, and the assurance that all right effort brings sooner or later its reward, should be evident in the lives as well as in the precepts of the teachers. And in addition to this, the whole school should be a school for patriotism, for the constant inculcation of enthusiasm for the welfare of our fellow beings. When we ask a young man to study, we ought rather to say to him: “Work hard, my boy, that you may live the life of a noble, honourable, useful man; that your country and community may be somewhat the better for your having lived. Realise that life is an uphill road which all are travelling according to their strength, that humanity is one great brotherhood, and that the most glorious thing in all the annals of that brotherhood is the noble deed by which one brother helps another along the road without calling attention to himself.” Let the student feel always an abounding patriotism. That has been the glory of the great public schools of England, the glory of the British Empire, and it may be the glory of India too. The student with this motive in his heart will be a strength to his country and to the Empire. He has learned that India stands for something to the nations; that as an Indian he has something definite to give to the Empire and to the world, and, developing his national characteristics for future use, he rejoices in the feeling of becoming a man with a definite place in the world.

VIII

PREPARATION FOR CITIZENSHIP

(Reprinted from *The New Times*)

An American educational leader once remarked that it should not be said of a community that it builds school houses of which it is proud, and has schools of which it ought to be ashamed. The saying was a suggestive one, for the study of education in different countries must bring to us the growing conviction that it is the teacher who is the school. Fine buildings, expensive imported apparatus and appliances, superior furniture, are of little use where the teacher is not full of life, and of enthusiasm for his work, and moved by a conscious purpose to draw out the latent power of the students and to bring them up in such a manner that they will be useful citizens, full of patriotism for their native land. Where the true teacher is, there is the school, even though it be held in palm leaf sheds, furnished with the rudest of man-made appliances, but well placed in the midst of Nature's endless resources for the teaching and experience of man. In such surroundings, with a capable teacher, boys would become worthy citizens of this ancient nation, reflecting something of that vigour and resourcefulness which characterised the people in classical times.

It is now recognised amongst all civilised peoples that it is the duty of the state to see that every child has opportunities for education, for two very excellent reasons: because the child is a human being, and requires to have its powers developed along the road of human evolution, and because the country needs citizens of intrinsic worth to it. The greatest nations of the world have realised that it is through education that they may lift themselves generation by generation to higher things. Germany

and England in their different ways have long pursued the path of education for citizenship, and Switzerland and France have deliberately organised teaching to this end. When the Prussian Government was defeated by the great Napoleon at the battle of Jena in 1806, so that the power of that people was destroyed, the nation set its hopes upon education as the means of raising once more a powerful and united nation, and the king wrote that above all things he desired that education should receive attention in such a manner as to restore within the country that power and credit that they had lost. They have thus had for generations in Germany education for efficiency with a definite state motive—a subservience of individual initiative and light to the convenience of the machinery of state, and though that ideal of individual submission is wholly foreign to the British temperament, we are bound to acknowledge, in principle, the lesson that Germany has taught us, that education is the chief lever on the raising of a powerful and united nation. The same policy of education for citizenship has been followed in England, though less consciously, through a high cultivation of the patriotic emotions, and the development of courage, initiative, enterprise, and other qualities which make for individual capacity and work. In our case unity and power of the nation have been secured by common ideals, ambitions and emotions, rather than by the inspiration of the somewhat lifeless maxim that union is strength.

It has been proved by experience in France and other countries that the text book method is unsuitable for training in citizenship. This does not mean that Civics is not reducible to a definite science, but rather that it should be taught in a series of object and picture lessons, all connected with the experience of the student in some measure, not as a set of rules and principles, as is the case in the teaching of chemistry. It begins with a clear enunciation of all that we owe to the past of our country and of the world; what we owe to the religious, literary and scientific workers, to the inventors, artists, statesmen, manufacturers and traders, and to the workers who

have gone before us and prepared the wild fields of nature for our habitation. It illustrates the fact that the great privilege of man is work, shows that he alone is adapted for it, and that in it he may find his most lasting joy. On the emotional side, that teaching inculcates not only admiration and appreciation of the great men who have been the instruments for promoting new ideas and knowledge, or of demolishing effete institutions and laws, but a grateful consciousness towards the whole brotherhood of past humanity as a body of workers who have brought the world into shape for us.

It is not possible in a short article to outline the whole subject of Civics, but it may be stated that it divides itself into two branches, Theoretical and Practical, each of which in turn subdivides into three. The three divisions of Theoretical Civics are: (1) Historical, (2) Citizen knowledge, and (3) Hygiene and Man's Relation to Nature. The first includes a series of lessons on the history of common things and common experience, and the trades, industries, discoveries and adventures connected with them. Examples of the sort of things that the teacher may study up and then give as a lesson in each class, adapting it to the experience and mentality of the pupils of different ages, are the history of matches, lamps, and lighting, building, metals, clothing, tools, books, transport. The second division includes lessons on matters that require the co-operation of many men in an organised body, such as the post office, railways, the army, home and family life, selected manufactures, houses, streets, village life, and simple legislative administrative and judicial functions. The third division treats of the physical body, foods, sanitation, clothing, and of our right relation to animals, birds, and the whole world of nature that surrounds us.

Practical Civics has three divisions: (1) Joint work, (2) Self-Government, and (3) Social Life and Games. In the first, students are to arrange themselves into groups for working at hobbies of a productive kind, for the joint production of objects of art and utility for the school.

For example, in one of the schools with which I am connected, boys of Form III are making some test-tube racks and holders for the upper forms, which I can confidently say are better and more neatly finished than any that I have seen imported from Europe. Great will be their delight when they come up to Form IV and begin to use those things themselves in the chemistry class. To produce a finished piece of work along with others for others is the very best training for the will and the innate civic and altruistic tendencies. Self-Government in schools is a subject too large to expound here, but it involves the deputing of some powers of school management and discipline to students and committees. The highest tribute is paid by educationists like Lord Haldane to the valuable work of character building which is being done in the best English schools by this means. The third division is required for the cultivation of the easy manners and consideration for others that make the true gentleman, and to give that courage and perseverance and that power of sticking together which organised games alone seem able to teach.

In conclusion I must state that though the subject of Civics looks large and exhaustive, it can be introduced effectively into every school at the cost of only three short periods a week, and these will be no loss to other studies, for the effect of this system in waking up the minds of the boys and unfolding their powers of will, courage, and interest is such as to make itself felt throughout the whole range of studies, and to render easy for them many things which were difficult before.



IX

**CIVICS: THEORETICAL AND
PRACTICAL**

(Reprinted from *New India*)

Part 1: Theoretical

FOR the last twenty years the teaching of Civics has been engaging the attention of the leading educationists of the West. Every great country has realised that the schools must prepare the citizens for the responsibilities of the complex times in which we live. Modern man and his conditions are very different from men and conditions even of the last generation. The days when there were only rulers and subjects are gone; the era of citizenship has come; and the traditional subjects that have filled the curricula of the schools must give place to the necessities of modern times.

For practical school purposes I have divided the subject of Civics into three branches; (1) Joint Work, (2) Self-Government, and (3) Theoretical instruction, and I have further divided the last branch into three; (1) Historical, (2) Citizen-Knowledge and (3) Hygiene and Man's Relation to Nature.

1. The Historical portion of the subject consists of lessons, and conversations between teacher and pupils, on the relation of the student to the past, and on the history of trades, industries, inventions, discoveries, and simple outlines of the methods of dealing with public affairs in village, town and state. The aim of these lessons is not to give encyclopaedic information, but to set before the boy's mind a series of definite picture of human

effort and achievement, which will show him with what splendid courage, audacity, perseverance, self-denial and strict application to work, each one of the thousand little things of daily life has been achieved by mankind. Especially in dealing with the younger boys, the teacher may take up lessons on such subjects as the means of preparing fire, from the primitive method of the savage, who rubs two sticks together, to the matches of the present day, and proceed from that to give some lessons on the discovery of sources of light, such as candles, oil lamps, gas and electricity. Except in the later stages, the lessons should always deal mainly with some object with which the students are familiar, and which they find to be a source of enjoyment, comfort or convenience in their own lives. One subject of great interest is the history of clothing. The history of books, paper and printing affords another interesting line of illumination for the young mind, and this may be followed by the story of the metals and their utility to man. Inventions, the steam-engine, the railways, the motor car, the telegraph, the flying machine—all have histories full of incident, captivating to the young imagination, and helpful because of the heroism, enterprise, perseverance, and self-denial that abounds in them,

The lessons on our relation to the past should bring before the students' minds a vivid picture of the vast army of humanity that has preceded us on the road of human endeavour; it should indicate how useful their labours have been to us, and with what vast difficulty and toil they wrenched slowly from Nature those secrets which have done so much to raise our life beyond that of the brute. The elder student may be taught to realise not only how much we owe to those who have laboured among the wild forces and fields of nature and have tamed them to our use, but also how great have been the triumphs of humanity over man himself, what treasures of religion, literature and art have been conveyed to us for our use, custody and enrichment. All this teaching should give the students a wider outlook upon life, a new set of motives in place of those self-centered ones that are used as spurs in the schools of to-day. It should make the

student realise that, instead of being a wild little fur-coated thing in the jungle, at the mercy of every creature stronger than himself, he is living a civilised life in the midst of a great body of humanity who have become what they are by virtue of their power of standing together, on account of that quality of altruism which is a racial instinct of the human heart, and has proved itself in the History of man triumphant over the lower virtues of egoism.

In order that these subjects may be effectively treated in the schools, it is necessary that there should be a co-operative scheme in which all the teachers join. Each teacher may make himself responsible for studying, in encyclopaedias and elsewhere, some special branch, such as the history of metals, the history of lighting, the history of clothing, the history of ships or transport, and then from his notes he may give lessons to every class in the school on the subject that he has chosen, adapting it to the mental unfoldment and experience of the boys whom he addresses. Thus in the course of the term, he will use the same material ten times if there are ten classes in the school, and each of his fellow teachers will be doing the same, so that it will be possible for the staff easily to give one lesson a week to each class in this first sub-division of theoretical civics.

The teacher must take every opportunity, however, to avoid a tendency in his hearers to become mere spectators at the feast of human endeavour, and he should link on the ideas and events of which he speaks to the life in which the student lives, and the conditions in which he will probably find himself on leaving school, and especially he should emphasise all that is connected with any trade or industry of the school or any branch of joint work in which the students have been taking part. He must keep constantly to the fore the idea that work is the privileged lot of man—he alone has the hands for it—and that the joy of successful labour, in however humble a sphere, is more lasting and generally more intense than any of the pleasures of the body or of the senses.

2. The second branch of the subject, Citizen Knowledge, consists first in a clear discrimination between those things which one person can do alone, such as the management of a tiny business, and various arts, like engraving, painting or sculpture, and those which require the co-operation of a large number of people working in different ways, such as the carrying on of railways, or the manufacture of books. The lesson of the shirt is a useful one, for the teacher can show what a great number of people have had something to do with that apparently simple article before it is ready for use. The simile of a building, with its foundations, walls and roof depending upon one another for their usefulness and support, with their brick and wood and iron and plaster, with window and rafter and arch, all playing their respective parts, may also serve to introduce the idea of human co-operation and human interdependence. From this the students will proceed to study the functions of family, village and general citizen life, and the extent to which each individual owes his happiness and prosperity to the welfare of those around him. Some understanding of the interdependence of trades, industries and professions may follow upon this, to be succeeded by lessons on schools, law courts, hospitals, prisons, libraries, museums, parks, clubs, the town, the village, the street, and simple outlines of the legislative, administrative and judicial functions, with reference to family, village, town and state. In addition to this weekly lesson, five minutes may be given, each morning after prayer, to the assembled school, to an account of the daily news.

3. In dealing with Hygiene and man's relation to Nature, we require the services of a teacher who, owing to special interest, has made himself master of the subject. The teaching should emphasise the important fact that health comes mainly from within, and the main part of the subject is to give that theoretical knowledge about health which will be a suitable counterpart to the gymnastics and games. Care must be taken to prevent this subject from degenerating into a study of disease. The lessons may be on such branches of the subject as the

value of standing or sitting erect; pure food and drink, bathing, the eye, heart, lungs, nerves, on cleanliness and comfort of clothing, on sleep and bedding, on fresh air, on dust, on rooms and houses, on mosquitos and vermin, on streets, on the sanitary arrangements of villages and towns.

The relation of man to nature includes aesthetic questions as well as those of health. Lessons on the beauty of nature, gardens, parks, fields and forests, flowers, foods, and our relation to birds and animals should find their place in the course, along with general knowledge of astromony and physiography of an elementary character.

With regard to each of these three branches of civics, I am of opinion that one period a week for each class could be introduced at once into all the schools, and so far from the lessons (in which there will be no examination) proving an extra burden upon the pupils, they would rather be considered as a relief, as fresh spots of shady green in the midst of the scorching desert of orthodox studies. They will help to brighten up the intelligence of the boys by relating their knowledge to life in which they are interested, so that the slightly less time given to orthodox studies will prove even more fruitful than the longer time to which the old-fashioned schools cling.

Part II: *Practical*

In the first part of this article I dealt with theoretical Civics in its three divisions; historical, citizen-knowledge, and hygiene, including man's relation to nature. That part of the subject has, of itself, enromous value, but to produce its full effect within the schools it requires to be supplemented with practical Civics, which in turn may be divided into three branches; (1) Joint work, (2) Self-Government and (3) Social Life and Games.

What is needed at the present time, when young

India's demand for a fuller life is so clear and decisive, is an uncompromising introduction of these subjects into the very forefront of the programme of every school under Indian management, without regard to the pleasure of any officials in the matter. Indian school life must be brought into line with the practice of Germany and of England, not only because the present system is perfectly futile, but even more because young India has responded with unerring vision to the spirit of the new age, and demands with a voice of prophecy to be allowed to worship the motherland, to be taught exactly what she is and what she needs, and to learn what part it may play in her upliftment.

The first step to take is to do away with that awful idea that oppresses the average Indian youth, that the world does not want him, that he is, as the French say, *de trop*. Each young man must therefore be trained to do something well, to fit himself for a definite occupation in life to develop productive power of a definite kind which will give him intrinsic value to his nation. Training for this he had a right to demand in the name of the past, which has handed on for the use of all mankind treasures of inestimable worth. Definite work educates the will as nothing else can, and when that work is done in common with others it acquires still greater value as education for citizenship.

(1) *Joint Work*. Once a term at least every student should take part in a good piece of work done with others for the benefit of others, and generally for the benefit of the school. Early in the term, a list of the students may be made, divided into groups according to the nature of the work that each undertakes to perform. If there are some who have a knowledge of carpentry, they may perhaps undertake to produce a carved platform front for the school hall, obtaining instruction from the local carpenter, if necessary, but jealously keeping all the work for themselves; others might undertake to produce a special set of furniture for the room in which the head master receives his visitors; others of a still more artisti

turn might carve wooden pictures to be placed over the doors ; while others might model busts and draw and frame portraits of great men. Some specially interested in Geography may produce maps and charts of all kinds under the direction of their teacher (Geography is a subject that induces enthusiasm), while those who have become inspired in the Civics lessons with the history of trades may reproduce on a large scale suitable pictures taken from the books. For those who prefer outdoor work there is the school garden, and work on the improvement of the grounds. There is no limit to the variety of useful articles which will suggest themselves to the students in the school when the prefects call over the rolls for this purpose near the beginning of the term; and as trophies of work increase in the school, each new boy who comes in and discovers how the school came by its treasures of utility and art will be anxious to share the honour with those who have worked in the past. In the work, he will learn the value of a number working together at a single task; he will learn also the delight that comes from working for others; and while this is going on during a number of years he will be developing that communal consciousness which is the best asset of a good citizen.

(2) *Self-Government.* Prefect and monitorial systems are now well known. They vary from the simple forms in which certain duties are entrusted to boys and to committees of boys, to the more elaborate forms common enough in the best schools of England, in which the boys are encouraged to rule themselves as in a small state. A beginning may be made with special committees entrusted with the management of various affairs, such as a special students' lending library, the good order of the laboratory, the grounds and gardens, the recording and celebrating of events of national importance, the organisation of dramatic performances and entertainments, and excursions. The secretaries of these committees should keep in close touch with each other, and once a term there may be a general parliament of all the committees, together with the prefects who look after discipline, and the

monitors who help the teachers in the class rooms.

This branch of the work reaches perhaps its highest form when students band themselves together into scout corps for self training, into educational committees for managing and teaching in night schools for the poor in the neighbourhood, and into service corps assisting as volunteers at social, political and religious conferences, and for the assistance of the townspeople in case of flood, of fire, or other local calamity.

(3) *Social Life and Games.* It is impossible to extol too highly our English devotion to games in schools. Nothing in school life contributes more to the development of men of courage; and in the playing field alone, it may be said with regard to most schools, we find high qualities of co-operation and comradeship; and though it has often been said that boys brought up chiefly on games are not the best for steady work, India is not likely to err on the side of excess in this matter, and so far she has been all too indifferent in the pursuit of the games that boys need for health and physical growth. Excessive studies for examination purposes are responsible for this, but it is beginning to be understood that those studies should be confined to a few hours each day, if only for the sake of that health and brightness which is requisite for success in the examination room. To this must be added all kinds of social activities, social gatherings, debates, devotional meetings, music and singing parties, lectures and magic lantern shows, dramatic performances, excursions and exhibitions—all of which play their part in awakening the faculties of the young to vivid and interested life. In the Colleges, debates and parliaments should include all questions of the day, and whenever a famous man visits the town, he should be invited to address the school and college students in the hall, on the subjects that are nearest to his own heart—religious, political, or literary, or whatever they may be, and on these matters the schools should stand for a tolerant hearing of all extremes.

Conclusion. England and Germany are the two

countries which have been great in education for citizenship—the former almost without knowing it in her strong pursuit of patriotism and national ideals within the schools, the latter with deliberate intent to produce a powerful and united nation; the former with a constant eye to the liberty of the individual, and a truly democratic realisation of the value of the individual as a factor in the progress of the race; the latter with too external a view of men, regarding each one as a mere pawn in the great national game. India, with its feeling for the soul of the individual, is little likely to fall into the error of Germany; rather will it take up that true teaching of Civics in the schools which has the deliberate purpose of producing a powerful and united nation, composed of citizens every one fitted for a definite task of national value, but including also that priceless patriotic enthusiasm for which England is famous, and above all that jealous guarding of individual liberty of thought and speech which have been one of the crowning glories of her civilisation in the past, marking her realisation of the fact that each individual is a living intimate with God, capable in some measure of touching those fountains of internal inspiration which nourish from age to age the thoughts, the aspirations, and the efforts of mankind.

X

THE NEED OF THE TIME

(Reprinted from *The Mahratta*)

EVERY great and progressive country has recognised in education one of the chief solvents for its social difficulties and a powerful means of producing decisive national changes. It was by means of it that Prussia revived her powers after her severe defeat at the battle of Jena by Napoleon the Great. That great nation then

set its hopes upon the future generation and determined that through education they would raise a race of efficient people, each one capable of playing a definitely useful part in national life, and each one trained to regard service of the state as the highest aim in life. England has worked at nation building in the schools more by an appeal to the great emotion of patriotism than by definite and deliberate organisation, and English education has become noted and famous throughout the nations for the splendid patriotism that forms the ever-present motive of the schools and the constant joy of the boys. The English boy, glorying in the deeds of Drake and Raleigh, Nelson, Wellington and Cromwell, and many another of England's famous warriors of earlier and later times, grows up in an atmosphere of devotion to his country which is probably unequalled throughout the world, and the qualities he developes in this and in the playing fields, where he acquires courage, initiative, and the power of standing together, have done much to make England the most progressive of nations and to develop those qualities which proved so useful when the Allies were taken by surprise at the beginning of the present war. In America, the patriotism of the schools runs more to presidents and great railroad magnates and the like, and the whole character of the people is very much softened by the influence of the enormous number of women teachers in the boys' schools, in whose classes discipline is very largely maintained by an appeal, conscious or unconscious, to the chivalry of the boys.

But we have to realise in India, as every great nation is now doing, that both these forces demand attention—the feeling of patriotism, and the definite preparation for citizenship—and that they are among the chief factors in education, not only for individual growth in character and efficiency, but also for the welfare and indeed for the very life of the nation. Nowhere is this truth more important than in India, where there is a tendency for the educational system to be used for political purposes by those who have the privilege of organising it at present, those political purposes being to produce

a passive and submissive nation and to keep from the students all those treasures of citizen knowledge and of high patriotism which are the glory of the best modern schools. The nation requires a new motive in the schools, to replace the self-seeking with which every boy is urged on to the life-long detriment of his best human instincts of comradeship and co-operation and national consciousness, a motive of honest work for his own preparation for a definite human career which will make him an honourable and useful citizen of a great nation, able to express that power that he feels within him, that has been sleeping in the root stock of his family perhaps for centuries. The same subtle force which has been stirring the minds of men to-day to a realisation of their duty to the nation, is stirring equally in the hearts of the boys. Their demand is no superficial fancy. It is a cry from the very depths of the racial heart, and unerringly true in its appeal for a fuller life, and if we do not give within the schools that knowledge of life which they require, that knowledge of the motherland and of what she needs and how she may be served which is the aim of their yearning, let none of us blame them for seeking it outside. It is the bread of their emotional life, and they will no longer be satisfied with stones.

Let us realise quite clearly what sort of men we want to produce by our education. We want men of character, prepared to be citizens first of all. An excellent description of such young men is given by Monsieur Demolins, one of the reformers of French education in the last century: "Strong in thew and sinew, habituated to reality, in contact with material facts, always treated as men, trained to rely on themselves and, regarding life as a combat, to face the difficulties of life in all the vigour of their superabundant youth." To this we have to add: educated in the knowledge of a definite calling which is productive in character, through work of brain or of hands; educated in the knowledge of what the motherland requires of them, and of the value of corporate life; educated in religious self-knowledge and devotion to high spiritual ideals.

Every head master and teacher can now take this matter into his own hands, even within the recognised schools. There is neither need nor time to wait. As a great philosopher once said, to put off a good work till to-morrow is to decide to do an evil thing to-day. Each school can have a short period in the week for all classes assembled together in the hall to hear an address on one of India's great men. This is called "The Patriotic Period", which I have described more fully elsewhere. At the same time every means must be taken to improve the physique and character of the students through organised games. Studies will not suffer because time is spent in the development of character, health and strength, citizen knowledge and patriotism, for the whole nature will be brightened up, so that attention to studies will become a matter easier than it was before.

Let all those of us, therefore, who are concerned with the teaching of the young, trust ourselves to the spirit of the times, launch ourselves upon the current of events, which is directing the mind and the energies of the nation into all that is useful for the upliftment of this ancient and noble land.

XI

MENTAL GROWTH IN SCHOOLS

(Reprinted from *The Hindu*)

"It is better to know a few things and have the right use of them, than to know many things which you cannot use at all."

SENECA.

"Learning should come to children as swimming to fish, flying to birds, running to animals."

COMENIUS.

This article is intended to draw attention to at least one of the causes of literary decay in India, and the widespread phenomenon of mental indolence among the educated, and to point out some principles of education which will check the evil. The power to organise knowledge, and the ability to do creative work are part of the privileged lot of man, in which no animal shares, and the development of these powers is an essential of school and college education, as well as of education for the business of life. The healthy mind has a desire to understand the things that it has found in its world of objects, but has no desire for knowledge in the abstract. No one in Madras, let us say, would be so absurd as to want to know the names of all the streets in Philadelphia; but if one saw a picture of a street of fine buildings, one might naturally ask where it was, what was its name and so forth, because the thing has been brought into one's world through the avenues of the senses. In young children we find this healthy state of mind—a keen desire for knowledge about the objects that come within the range of the childish senses. As soon as the senses begin to record clearly, the memory and the imagination commence to play their part, and upon this follows in due turn the development of the reasoning powers and of judgment, as the child more and more applies the gathered experience of its mind to the world of the senses in which it lives, a process which in its turn improves and trains the senses, so that a continuous circle of all-round progress is set afoot. Hence the statement of Comenius quoted above, and his further allusion to the saying of Aristotle that desire for knowledge is implanted in man, and to the simile that the mind grows as the body does—by taking proper nourishment, not by being stretched on the rack.

But the mind of Indian youth at the present time is being stretched on the rack, and the effect is seen in the schools as early as the second or third standard. The little children sitting in class have already lost much of that ardent desire for knowledge which is so valuable to the individual and to the race, for it has already been buried under masses of learning which are not related to

the world in which the children live, which alone is full of interest for them, and the repressive measures of the average school policy have done much to crush out their interest even in things outside the school. The effort to fill the mind with conventional information as though it were a receptacle has begun its deadly work of destroying the instrument, a result which would never occur if the object and method of working were to sharpen the mind as a tool. Dr. Kerschensteiner, the famous educationist of Munich, expressed this effect in graphic terms.

“The school opens its doors, and an end is made of all the occupations which affect the whole child—the reality of the house, the workshop, the kitchen, the stable, the garden, the fields; all digging, all building, all construction, and all production. An end is made of the whole world of the child. A new strange world, with hundreds of riddles and unintelligible demands and objects is put before him. Instead of the sand-castles, the bricks, the scissors, the hammer, the whip—slates, pencils, alphabets, rulers; instead of jolly prattle and story-telling—silence and listening; instead of freedom for the fancy to wander through the whole visible world—attention, and rigid control of the intellect; instead of discovery, experiment, and making things—imitation; instead of a joyful tumble in street and alley—sitting quiet and keeping still; instead of common adventure under some chosen leader—a solitary task prescribed in advance; instead of helping some weak comrade—guarding your work to prevent his cribbing.”

When the boy reaches the Matriculation class his mental life has already become a world of shadows. Many words are there, and they have the power of calling up vague and unreal pictures in the imagination, but where are all those bright and clear mental images which would have peopled his mind had his learning been related to things of which he had previous direct sense-perception. We have disobeyed that law of nature which says that the mind shall form images only with compounds of sense-perception. I have several times sat in the college

classes where a lesson in Cranford was going on, and I have been acutely conscious of the grotesque pictures that the students must have been making in their minds of Miss Matty and Captain Brown and the rest, and of the surroundings in which they lived, as well as their psychology. I am familiar with the little town of Knutsford which is the scene of that book, and I know how impossible it is for these young people, who have travelled little, and who live for the most part in country towns and villages in India, to form anything but the most monstrous images out of the words of the book and the images of life in their own minds. But how the class brightens up when local history becomes the subject of study, and how keen are the eyes and the minds when the story of the life of a great Indian comes on the classroom stage! There is then no need to whip the memory, no need to resort to every device of the teaching art to keep the attention of the boys awake.

The third act in this drama of youth is that in which he passes his examination at the end of the scholastic voyage, and then unships the whole cargo of knowledge which he has accumulated and carried in the hold through the long and tedious voyage. With what joy he runs off to the nearest second-hand bookseller's shop to get rid of his monitors, and vows that not again will he read or study the subjects which proved bars and fetters to his mind and heart. But he is not free. The system has done its deadly work. In nine cases out of ten the student has lost his natural initiative, his healthy desire for knowledge. The machinery of the mind is dull, and fit now only for routine tasks; the mind is scarcely any longer the wonderful tool that nature designed for man's use. Only those who are unusually robust are able to go through this long and terrible experience without having their best mental faculties stunted for life. Yet learning could have been made as swimming to fish, as flying to birds, as running to animals.

And all this is due to wrong motives, wrong methods, and wrong subjects of knowledge within the schools.

XII

HISTORY REPEATS ITSELF

(Reprinted from *New India*)

Seven hundred years ago, in feudal England, when the mind of the nation had slept a sleep of centuries, something occurred that roused a vigorous and unifying mental life, which has since flowered into the splendid body of knowledge which is the foundation of Western civilisation at the present day. This was the founding of the great national Universities—not the palatial structures nor the dignified monuments of later days, but a seething concourse of undisciplined students gathered from every quarter of Christendom, listening with avidity to wandering teachers, meeting as they could in porches and alleys, living in bare, dirty and dilapidated lodging-houses. In such scenes and surroundings arose the fire of European learning, lighted by torches from the more cultured East. This was a time when education had become but a means to worldly promotion in service of church or state; when the desire for knowledge had sunk down in apathy and inactivity under a system of arid learning that contributed nothing to mental life. Then, amidst the dry rot of a century, the torch of Eastern knowledge flung its sparks, and from these came the fires of learning that were the Universities of the West. It was the keen desire for knowledge, the eager search for it, the welcoming of it from all sources, whether Pagan or Christian, that was the life of these early Universities. It was these alone that constituted them. A picture of Oxford in its outward form in those early days is far from an inspiring sight to us, but the centuries have taught us to look back to those foundations and see within them every promise of the culture and national spirit of modern times. Centres of turbulence, they nevertheless brought together the nations and made

them understand one another. And, under these apparently unpropitious circumstances, as a great writer has said, "The long mental inactivity of feudal Europe broke up like ice before a summer's sun."

There is a strange similarity, but on a far higher plane of culture, between that early England and the India of our day. Splendid as are the University buildings, excellent as are the High Schools dotted about (though all too sparsely) in this land, we are bound to admit that the excellence is outward, while within, the fire of mental eagerness is almost dead. Here, as in that early England, the schools are filled with those who seek worldly preferment or opportunity, and when that has been gained leave is taken of teachers, books are given over to the beetles and the worms, and the mind, overburdened with lifeless knowledge, often sinks into a torpor lasting as long as life. Where is the inventive and artistic genius of India's past. where are her splendid statemanship and the noble literary inspiration of her ancient days? Where are the far-sighted adventurous trading instincts that made China and Africa her markets in the past? They are sunk deep down beneath ugly masses of lifeless learning. Where also have gone her social life and interests? They are dead, because in youth all the energies of mind and heart are bent upon arid and selfish learning, while the social propensities are starved. So was it in feudal England; and the grandeur of the rising Universities lay in the inspiration of learning related to life, in the freedom that they gave from the stale, flat and unprofitable life of those times.

Will history repeat itself with the arrival of National Universities in India? Will the torch of Western Science cast its sparks over Indian life? Will they, along with her reviving religious glories, awaken a new impulse by relating learning to life? Let us hope so. We look for a time when India's sons shall realise a full and active life, not necessarily through the adoption of the methods of the matured industries and manufactures of the west, but at least through an awakened interest in

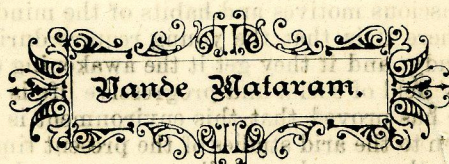
village and communal life. There are a thousand opportunities of livelihood, a thousand avenues to industrial advancement, outside Government service and the professions.

We of the Theosophical Educational Trust have worked hard for several years to show that the widespread adoption of the methods of love and friendship in schools could develop the character of the young so that they would grow up fearless and trustful to life and interested in it, not curbed and timid, overburdened and dull. Experience at Madanapalle College and elsewhere is demonstrating that the brightness of youth can be carried on through all the stages of study, when there is a right emotional enjoyment of life and no fear to mar and check it. And we know that it is just that brightness that is needed in the home, in the village, in the wider fields of life. In this light natural genius will flourish, literary and artistic inspiration will grow and learn to express themselves, industry, adventure and invention become possible, only where good thoughts fill the air, where love of home and of kinsmen, love of community and country, love of adventure and progress, are the habitual and almost unconscious motives and habits of the mind. Such an atmosphere it is that the young require during their years of study, and if they get it the awakening of India into a busy field of social and progressive life is assured. Experience has proved that this environment is not prejudicial even to the arid studies of the present time; what then will be the case when studies are recast, when useful knowledge is taught in relation to life, when the burden on the memory is removed, so that the mind can pause to think and enjoy, not only to remember and to long for the end of studies, for release from the burden? It will be a revival.

A National University College has begun at Madanapalle. To it are flocking many who have responded to the call for a revival of Indian national life. May they have cause in the future to wear proudly the Degrees that they will gain, whether in Arts or Science, in Com-

merce, Architecture, Agriculture, or Teaching. We cannot predict the future of the National University movement, but we may judge from a certain knowledge of the present aspirations of young India, which are surely based upon a call from the Devas who guard the motherland, that the present opportunity is one that fulfils their greatest need—an education for life, active, religious and patriotic.

Many of us will be working together for the new National Universities. We rely upon the laws of life, upon the undying youthfulness of man, upon the seed of endless progress that is within his heart, upon the laws of God who has surely decreed for this ancient race a glory of its future worthy of its magnificent past.



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